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Liberty and Union, Now and Forever,
One and Inseparable.



Miscellany.

The Worst Thread—or Small Beginnings.

"I don't want to write any more at school this winter," said little Sammy Harden to his father one morning.

"Why not?"

"Because I make such bad work of it."

"That is not a good reason."

"I want to wait till I am older."

"Being older won't mend the matter—only practice will do that."

"If you could see how my m's and t's look, you would think I had better quit it."

"Bring home your writing book to-night and I will look at them."

"I am ashamed to have you see them."

"If you have done the best you can, you have no cause to be ashamed."

"That night Sammy brought his writing-book home, and in the evening his father examined it."

"You have seen my books at the office," said Mr. Harden after looking at the page that had discouraged Sammy so much.

"Yes, father I have seen them several times, and I have heard Mr. Lathrop say that you were a capital penman."

"Would you like to write as well?"

"Yes sir, indeed I should."

"I began by writing just such a page as this."

"Was it as bad?"

"I think so."

"Can I ever learn to write as well as you?"

"I have no doubt you can, but you must learn not to despise small beginnings. I once read of a man who was accidentally left on the top of a very high chimney, without a ladder, or scaffold, or rope to help himself down and he got down at last by the aid of a fine worsted thread."

"How could he do that? He could not let himself down by a worsted thread."

"Certainly not."

"Please tell me the story, father. How came the man there?"

"There were some very tall chimneys in the manufacturing towns of England and Scotland. There is one in Glasgow over four hundred and thirty feet high, and between thirty and forty feet in diameter at the base. This man, with some other workmen was employed in building one of these lofty chimneys. When it was finished these men got down and took away the scaffold, leaving this man on the top."

"Why did he not get down with the other workmen before the scaffold was taken away?"

"He remained to see that all was right in tending to let himself down by a rope attached to an iron for this purpose. When everything was complete, he discovered that the rope was not left him."

"The rope! the rope!" he shouted in a voice of terror.

"Those below looked around, and saw to their dismay that the rope lay coiled on the ground beside them. They had taken down the scaffold and had not carried up the rope. It was a sight that struck terror to every heart, for the chimney was so high that a rope could not be thrown up."

"The poor man was in great trouble. It made his head swim to think how far he was from standing on the ground, and no way to get down. He had a wife and a little boy whom he dearly loved. In that dreadful hour he thought how soon his wife would be a widow and his boy fatherless."

"The little boy was among those who stood gazing at him from below. He had come to see the great chimney finished, and return home with his father when the work was done. He now ran to his mother as fast as he could. 'O mother, he cried, he can't get down.' 'Who can't get down?' 'Father; they have taken the scaffold down, and forgot to leave a rope.' The poor woman uttered one cry of dismay and then with her boy ran to the spot as fast as she could."

"A crowd had collected, but not one of them could think of any way to help the poor man down. 'He is losing his senses and will soon throw himself down,' said one. His wife called to him to hold on, and keep up his courage. She then directed him to wait off his stockings, and ravel out a part of it, and attach a piece of mortar to it to make it heavy, and let it down. After giving these directions to her husband, she sent her boy to one of the men to ask for a ball of twine."

"The man obeyed his wife's directions, and they soon saw the fine thread coming down, driven hither and thither by the wind. As soon as it came within reach the wife seized it and fastened it on to the ball of twine. She then called out to her husband to draw it up very carefully. This he did until he held the end of the twine in his hand. The twine was then cut from the ball, and fastened to the rope itself, and then the man drew up the twine until he held in his hand the precious rope which would save him from this dreadful peril. The rope was secured to the iron, and the man stood on the ground by the side of his wife and boy."

"It is a capital story papa," said Sammy. "What a nice way it was to get him down."

"It was a very ingenious contrivance. It shows the value of presence of mind and calm thought in the hour of danger. But that is not the moral I mean to draw from it to-night."

"There are many things in this world which may be compared to this fine worsted thread. Your writing book is one of them. Your brother's writing-book may be compared to the twine while the books at the office may be compared to the rope. You see the fine thread and the twine must be drawn up before you can get hold of the rope. In other words, you must learn to make m's and t's before you can write. The fine thread may be weak and of itself not of much use, but the rope is strong and can accomplish much. Think how many things it draws to our house every year?"

"What things, father?"

"Baskets of meat, vegetables, coffee and tea, parcels of dry goods enough to clothe the whole family; barrels of flour, sugar and molasses; and whole tons of coal. You see it is a large and strong rope."

"I know what you mean, father. The money you earn by writing buys all these things, and so you call it the rope which draws them to our house."

"Is it not a good rope?"

"Yes sir, very good. I will try and have one like it. I will take my writing-book to-morrow morning, and I will draw in the fine thread as fast as I can till I get to the twine, and then to the rope."

"But you must draw it in very carefully for the thread is very tender and very easily broken."

"I know, father what you mean by that. You mean that I must write every line as well as I can."

"That is the way to make good progress. But there are other things which may be compared to the fine thread. Here is a little book which I have written school lessons. Perhaps it is such a little fellow that he can only learn one short verse, such as, 'Suffer little children to come unto me and forbid them not.' This lesson is the fine thread. The thread will soon become a twine, and he will soon be able to learn much of the precious doctrines and precepts of the holy Bible. In time the little thread may become the large and strong rope. The boy may become a man like Doddridge, and write a book which may convert thousands of souls; or he may become a second Spurgeon, whose eloquence appeals to the heart and conscience will be heard and read by millions. However large and strong the rope may become, it will still be evident that it was once a little thread."

"But good things are not the only things which may be compared to this little thread. Evil things have small beginnings. No man becomes bad all at once. Here is a man doomed to hard labor in the State penitentiary. He has been guilty of forgery, or of robbing the United States Mail. He did not become dishonest all at once. His dishonesty was at first only a little thread. Perhaps it was small and fine, only taking a lump of sugar out of his mother's sugar-bowl without her knowledge and consent. After a time cents and dimes were taken. The thread had become a twine. As years roll on the twine became a rope, the rope, a chain, binding him to a life of shame and ignominy. The Bible speaks of 'drawing sin with cords of vanity and iniquity with a cart-rope.'"

"Look out for the little thread of evil.—A little thread may be easily cut. It is more difficult to part a large rope, and when the rope becomes a chain, the poor prisoner will find it is not in his power to sever it."

"Here is a lesson my boy. Break away from evil while it is only a little thread.—Take care of all the little threads of evil. They are feeble and tender, and may be easily broken. If you will watch them and care for them, they will become strong and powerful cords, binding you to all that is good and holy."—*Evangelist.*

AN ADDRESS.

Delivered at the Installation of the Officers of Arden Lodge, of Free and Accepted Masons, Oct. 21st, 1863, by C. N. Gorman, D. D. G. M. of the Fourth Masonic District.

PUBLISHED BY REQUEST.

It must be interesting to every intelligent mind to examine the institution of Masonry in its positive relation to the instincts and ideas of the nineteenth century. In this practical age, to many it would seem, that men were frivolously employed, when repeating the antiquated and time-worn rituals and ceremonies of a past age;—as if the associations of the past, with all their varied lessons and symbols, were vain and unprofitable, and not entitled to the serious attention of our matter-of-fact race, as it exists to-day. It is true, that our rituals are ancient and time-worn, but notwithstanding, possessing principles and doctrines, which should command the veneration and respect of all those who are permitted to enter the portals of our mysteries.

Mankind, never, can be inensible to the value of social harmony, and the great importance of those benevolent principles, which, so markedly distinguish the Masonic Order. Principles which never can become obsolete, nor, can ever be abandoned by human society.

Masonry is peculiarly adapted to the genius of our own people, because it is intended to produce a warmer and a more sincere friendship among men. To mutually institute a protection, a forbearance, a broad charity, which are so necessary as agents of peace and happiness in all communities. Our charity is purely the offering of disinterested friendship, emanating from mutual responsibilities; restraining a censorious condemnation of the failings and errings which exist, unfortunately to so great an extent among mankind. But it must not be implied that our charity leads us to sympathize with any man who has wandered, or maliciously violated the laws of the land, and expects to find under the mantle of Masonic charity, an asylum from the claims of justice, or the reparation demanded by those who have been wronged. On the contrary, we offer our protection and charitable sympathies only to the worthy brother, or to him who has erred ignorantly, or by great temptation. If a man is an evil-doer, or the perpetrator of crime, he is as much censured and disapproved, by the members of the Masonic Order, as he is by every upright man, outside of the Order.

The following enumeration of Masonic fundamental principles, will present, briefly, the nature of the Institution, and its direct and intimate adaptation to human society as it exists in our boasted land of freedom and philanthropy.

First in the catalogue of Masonic virtues, and virtues which are not "sounding brass and tinkling cymbals," but practical and persistent, is, Benevolence;—not a sentimental idea, but practical, universal Benevolence;—not directed by laws of mutual benefits, or systematized awards of aid to the needy, but a voluntary, unobtrusive and open handed generosity, which when invoked, never fails, and is never indifferent to the misfortunes of the brotherhood; and indeed, the whole of mankind, and relieving distress by substantial tokens of far-seeing help. Benevolence, is universal, not bounded by estate, country, or kingdom, not restricted by a difference of religious belief, and not restrained by those narrow influences which often warp and bias the minds of those who distribute their charities and gifts in other channels.

Another peculiar and interesting characteristic is cherishing old and time-worn things.—Things substantially grounded on those primeval and unchanging truths, which no wind of modern doctrine can turn, because their names are stability and strength. Unwavering stability—here is a basis of principle and right, these foundations of Masonic morality are venerable with time,—re-splendent with glory and eloquent with wisdom,—no casuistry,—no poisonous skepticism,—no effete policy,—no sophistical apologies for lies and delusion, but a plain enunciation of those recognized truths which cannot be explained away, or misinterpreted.

Masonic morality is scriptural morality, anterior in date, but endorsing the whole scriptural teaching as the rule and guide of our faith. Brotherly love, is another peculiar Masonic feature.—Many philanthropists, have devoted years, for the purpose of establishing a universal brotherhood. We all remember with what enthusiasm Elihu Burritt prosecuted this enterprise. I am not acquainted with his success, but probably, he did not succeed in proportion with the time and money expended in this project. The idea was not visionary,—an international brotherhood of man might be effected, and if it were, undoubtedly, its good results would be strikingly apparent. But this universal brotherhood, existed, to a limited extent, long before Mr. Burritt's time, and was even then, investing the human race with its blessed fruits, altho, not observed by this learned philanthropist. The Masonic family, all, are fraternally connected. How many brothers of the "mythic tie," do each of us know, to whom we would rather reveal our sorrows and afflictions, than we would to a brother of natural relationship.—A Masonic brother! How dear the name—how sacred the friendship engendered by our beloved institution. How often the penitents and disheartened wanderer, in a strange land, has found this brother, who, altho, unable to comprehend his language, or listen to his tale of woe, has brought him home, with a warm and generous welcome to his father's mansion, assuaged his sorrows and soothed his afflictions by giving to him without money and without price. Our brotherly love is not extinguished by separation, for no distance can destroy the mystical affinity of heart and soul which binds us together. This glorious sentiment arises amid contention, anger and war. In the deadly strife of battle, the sword falls harmlessly from the hand of the furious combatant when he sees that forgotten sign, or hears that thrilling word. War, pestilence, poverty, disgrace, national antipathies, each and all, cannot eradicate this brotherly love of the Masonic family; it is acknowledged under all circumstances, and it only refuses to inspire the heart, when its last faint throbs cease to pulsate in the bosom.

The Masonic brotherhood is a democratic brotherhood. By its equalization of men, Masonry is in consonance with this republican idea; not obsequiously leveling, but refining

AND ELEVATING.

Discourtesy must be observed at our meetings, and the most sensitive are protected in their social rights and personal prerogatives by the impartial and benign laws of our society. All arbitrary distinctions cease to intrude in the lodge room. Masonic rank is paramount to other rank, and it forbids those artificial pretensions so unsatisfactory to many and which obtrude themselves so offensively among all other combinations of men.

Our honors are awarded only to intellectual and moral worth, therein differing from all things else around us. He whom nature has endowed with talent and with vigor of mind, speedily can rise to fame in the Masonic world, and even those of duller faculties, if desirous of Masonic promotion, by persevering study, can soon become venerated in Masonic knowledge and ascend to the summit of Fame's proud Temple. Our honors are not empty or worthless, their acquisition must carry to every honorable and upright man, the purest satisfaction, and the most enduring gratification.

Relief, is another important Masonic virtue. "It teaches us to relieve the distressed, to sympathize with the afflicted," to look with a feeling heart on the sufferings of mankind, and to offer the comforting words of consolation to those who are borne down by the heavy calamities of life, and to open and expand our hearts by unostentatious deeds of love and kindness.

We rank truth, also, among the Masonic virtues, God-like truth, which should be observed by all men, but disregarded by so many. The untruthful man not only ruins and degrades his own reputation, but like a scorpion, he poisons society by the deadly venom of his tongue, and slimes over with the pestilential language of his lips, the fair fame of the virtuous and innocent.

The cardinal virtues of life we have always advocated, and invariably have urged their practice. In the years gone by, when society was not disposed to recognize and obey these solid virtues, which are now so generally admitted to comprise man's duty through life, Masonry held them up as a beacon light, and inculcated "Temperance, Fortitude, Prudence and Justice." Before the institution of temperance societies, the pandects of Masonry declared temperance to be a great moral virtue, and denied the drunken admission within its sacred portals.

I have very hurriedly attempted to explain what Masonry is; to show that its principles are embodied with all which can elevate man, and ennoble his nature, and that it is absolutely religious and holy, by many thought to be older than Revelation itself. It recognizes, and has established all those sublime moral principles which are essential to the welfare of society, and which are, and forever shall be, the glory of mankind.

Anterior to the thirteenth century, freemasonry were practical workmen, specifically skilled in architecture, and such mathematical knowledge as was necessary for the construction of buildings. They also were speculative, or the mystical, for the fraternity then, as now, had its peculiar laws, signs, symbols and secrets. The jurisprudence of Masonry was embodied in the form of oaths. These oaths included the law as well as the penalties of its violation. In a rude and semi-barbarous state of society, the infraction of Masonic law was punished in a summary manner, rule and severe, nevertheless, absolutely necessary for the government of the Craft at the time of its adoption.

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Anterior to the thirteenth century, freemasonry were practical workmen, specifically skilled in architecture, and such mathematical knowledge as was necessary for the construction of buildings. They also were speculative, or the mystical, for the fraternity then, as now, had its peculiar laws, signs, symbols and secrets. The jurisprudence of Masonry was embodied in the form of oaths. These oaths included the law as well as the penalties of its violation. In a rude and semi-barbarous state of society, the infraction of Masonic law was punished in a summary manner, rule and severe, nevertheless, absolutely necessary for the government of the Craft at the time of its adoption.

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The Masonic brotherhood is a democratic brotherhood. By its equalization of men, Masonry is in consonance with this republican idea; not obsequiously leveling, but refining

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HOSTETTER'S CELEBRATED STOMACH BITTERS.

A pure and powerful Tonic, corrective and alternative of
wonderful efficacy in disease of the
Stomach, Liver and Bowels.

Cures Dyspepsia, Liver Complaint, Headache, General
Debility, Nervousness, Depression of Spirits, Constipation,
Colic, Intermittent Fever, Chills, Spasms, and
all Complaints of the Stomach, Liver and Bowels.

Nothing that is not wholesome, genial and restorative
in its nature enters into the composition of HOSTETTER'S
STOMACH BITTERS. This popular preparation
contains no mineral of any kind, no deadly botanical
element, no fiery exhalant, but it is a combination of the
extreme of rare balsamic herbs and plants with the purest
and mildest of all diffusive stimulants.

It is well to be forewarned against disease, and, so far as
the human system can be protected by human means
against maladies engendered by an unwholesome diet,
impure water and other external causes, HOSTETTER'S
BITTERS may be relied on as a safeguard.

In districts infested with Fever and Ague, it has been
found infallible as a preventive and increase in a remedy
and thousands who resort to it under apprehension of an
attack, escape the scourge, and thousands who neglect to
avail themselves of its protective qualities in advance, are
by a brief course of this marvellous medicine. Fever
and Ague patients, after being pelted with quinine for
months in vain, will fully saturate with this dangerous
allusion, are not unfrequently cured in a few days by the
use of HOSTETTER'S BITTERS.

The weak stomach is rapidly invigorated and the appetite
restored by this agreeable Tonic, and hence it works
wonder in case of Dyspepsia and in the confirmed forms of
Indigestion. Acting as a gentle and painless aperient,
as well as upon the liver, it also invariably relieves the
constipation superinduced by irregular action of the di-
gestive secretory organs.

Persons of feeble habit, liable to Nervous Attacks, Low-
ness of Spirits and of Languor, find prompt and perma-
nent relief from the Bitters. The testimony on this point
is most conclusive, and from both sexes.

The agency of Bile and its immediate removal by
a single dose of the stimulant, and by its removal
to it, the return of the complaint may be prevented.

As a General Tonic, HOSTETTER'S BITTERS pro-
duce effects which must be experienced or witnessed before
they can be fully appreciated. In case of Constitutional
Weakness, Premature Decay and Debility and Deceptive
suffering from Old Age, it exercises the electric influ-
ence. In the convalescent stages of all diseases it operates
as a delightful invigorant. When the powers of nature
are relaxed, it operates to re-energize and re-establish
them.

Last, but not least, it is the only Safe Stimulant, being
manufactured from the most innocuous materials, and
entirely free from the acid elements present in most or less
in all the ordinary tonics and stomachics of the day.

No family medicine can be so universally and, it may
be truly said, deservedly popular with the intelligent
portion of the community, as HOSTETTER'S BIT-
TERS.

Prepared by HOSTETTER & SMITH, Pittsburgh, Pa.
Sold by all Druggists, Grocers, and Storekeepers every-
where.

HELMBOLD'S GENUINE PREPARATIONS.

COMPOUND FLUID EXTRACT BUCHU, a Positive
and Specific Remedy for diseases of the Bladder, Kidneys,
Gravel and Dropsical Swellings.

This Medicine increases the power of Digestion, and ex-
cites the Absorption into healthy action, by which the
Water and Calcareous deposits, and all Unnatural En-
largements are reduced, as well as Pain and Inflammation.

HELMBOLD'S EXTRACT BECHU.
For Weakness arising from Excess, Habit of Dissemi-
nation, Early Induration of Abscess, attended with the
following symptoms:

Indisposition to Exercise, Loss of Power,
Loss of Memory, Difficulty of Breathing,
Weak Nerves, Trembling,
Hemorrhage of Urine, Pain in the Back,
Dimness of Vision, Flushing of the Face,
Dryness of the Skin, Eruptions on the Body,
Pain in the Groin.

These symptoms, if allowed to go on, which this medi-
cine invariably removes, soon follow.

Impotency, Fatigue, Epileptic Fits,
In one of which the patient may expire.
Who can say they are not frequently followed by those
"Dreadful Diseases," "INSANITY AND CONSUMPTION?"
Many are aware of the cause of their suffering,
but none will forsake the records of the INANE.

And Melancholy Deaths by Consumption bear ample wit-
ness to the Truth of the assertion.
The Constitution once effected with Organic Weakness
requires the aid of medicine to strengthen and invigorate
the System,
Which HELMBOLD'S EXTRACT BUCHU invariably does.
A Trial will convince the most skeptical.

DECLINE OR CHANGE OF LIFE.
In many Affections peculiar to Females the EXTRACT
Buchu is an invaluable Remedy, as in Chlorosis or
Retention, Irregularity, Painfulness, or Suppression of
Bleeding, Excessive Discharge, or Scarcity of Menstruation,
Leucorrhoea, or White Discharge, and for all
complaints incident to the sex, which arise from im-
balance of the system, or from the influence of the
menstrual system.

Price \$1.00 per bottle, or six for \$5.00.
Delivered to any Address, securely packed and guaranteed.
Describe Symptoms in all Communications.
Cures Guaranteed! Advice Gratis!

Address letters to
H. B. HELMBOLD, Chemist,
301 South Tenth St., Phila., Pa.
HELMBOLD'S Medical Depot,
HELMBOLD'S Drug and Chemical Warehouse,
504 Broadway, New York.

BEWARE OF COUNTERFEITS AND IMPERFECT
DEALERS, who endeavor to dispose of "their
own" and "cheap" articles to the detriment of the
Helmbold's Genuine Preparations.

"Extract Buchu."
"Improved Rose Water."
ALL DRUGGISTS EVERYWHERE.
ASK FOR HELMBOLD'S. TAKE NO OTHER.
Cut out the Advertisement and send for it.
AND AVOID IMITATION AND EXPOSURE.
November 14, 1863.

**SANFORD'S
INDEPENDENT LINE.
OUTSIDE ROUTE.**
\$3.00 TO BOSTON.
The Large, Blanche, New Steamer
KATAHDIN
CAPT. C. B. SANFORD.
Will leave Bangor for Boston, and intermediate land-
ings on the river, every Monday and Thursday at 11
o'clock, A. M., arriving at Rockland at about 5 o'clock,
P. M.
Returning—Leave Bangor for Boston, and intermediate land-
ings on the river, every Wednesday and Saturday at 11
o'clock, A. M., arriving at Rockland at about 5 o'clock,
P. M.
Fares—From Rockland to Boston, \$3.00.
River Fare as usual. Freight a little higher than usual.
Agent's Office at Police Court Room.
Rockland, May 23, 1863.

Portland and New York Steamers.
SEMI-WEEKLY LINE.
The Splendid and fast sailing Steamships
"HARRISBURG," Capt. Hoffman,
and "PARKERSBURG," Capt. Hoffman,
will sail from Portland for New York, and
intermediate landings on the river, every
Wednesday and Saturday at 11 o'clock, A. M.,
arriving at New York at about 5 o'clock, P. M.
Leave Bangor for Portland, and intermediate land-
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P. M.
Fares—From Portland to New York, \$3.00.
River Fare as usual. Freight a little higher than usual.
Agent's Office at Police Court Room.
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Stage and Railroad Notice.
STAGES will leave Rockland for BATH every
Monday—Bathway excepted—on Saturday at 8 o'clock, A. M.,
and on Tuesday, Thursday, and Saturday at 6 o'clock, A. M.
On Wednesday, the stage will connect with the
train at 11 o'clock, A. M., for Portland, and on
Friday, it will connect with the train at 11 o'clock, A. M.,
for Bangor. The stage will also connect with the
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